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The High Church.

From the Vermont Episcopal Register.

FATAL TENDENCY OF DEFECTIVE PREACHING & MINISTRATIONS.

(*Concluded.*)

III. Defective views are dangerous and mischievous, in proportion to the vital importance and experimental influence of the doctrines to which they relate. And surely no doctrines can more justly claim to be considered fundamental and practically influential, than those which appertain to a new birth from sin unto righteousness, and stand intimately and necessarily connected with conversion and sanctification. Yet of the system of doctrine held and unfolded by some clergymen, the leading and fatal defect runs in this very direction; and effectually saps and undermines the experimental influence of religion as an individual and a heart concern. Little fault, perhaps, can be found with the general orthodoxy of their avowed creed. For they profess to admit not merely the sinfulness which required atonement, and needs forgiveness, but in some general and undefined manner, the corruption and depravity also, which demand a radical change. They admit the personality, and believe in the influences of the Holy Ghost, as the sanctifier and comforter of the people of God. But listen to the more full and particular developement of this orthodox creed, and draw out its professors into explanations, negative definitions, and the practical application of its various parts, and you will be astonished at the contradictions which will soon be made apparent. You shall then hear the misty, senseless dreams of the Pelagian defended, who holds to no sort of original sin, which can make the living heirs of corruption groan, however much it might have burdened Adam the brief moment between his fall and the promise of his restoration; you shall hear of corruption, which is native because born with us, yet not native because done away by Christ, and washed effectually out in the laver of baptism or regeneration—which is original in the language of the church, yet not original in the language of every individual, since under the covenant of grace, children are more inclined to virtue and religion than the reverse; you shall hear of depravity, which is extreme only in murderers, swindlers, and Sabbath-breakers, who alone need any proper conversion—of depravity which is universal, yet not total, contaminating all, but endangering none but the unbaptised and the obstinately abandoned—of the dignity of human nature, whose unshorn or renovated lustre is worthy highest eulogiums, and yet amongst most Christians, of hypocrisy, insincerity, and cant, more base and hateful than grossest vices; you shall hear irreligious men defended and pious men abused—the unsullied condition of man extolled, and all his professions and motives suspected—of men uncontaminated in the gross, but unutterably base in the detail, and worst of all, if making religion, more seriously than others, the object of life. In this melancholy cross-examination what else can be discovered? You shall hear baptism called *regeneration*, by which neither *conversion* nor *renovation* is meant, and which still *seems* to be considered as the only *change of heart* of which men are capable in this life; you shall hear of the natural efficacy of means of grace, whilst all good gifts are still said to come only from above; of the influences of the Spirit, renewing those day by day, who have neither first been forgiven, nor justified, nor spiritually born again; you shall hear individual renovations admitted, and the multiplication of them denied—one man's becoming pious acknowledged, but revivals of religion, or the concurring renovation of many, ridiculed and opposed; you shall hear scriptural notions of the operations of the Spirit maintained, and scriptural evidences and effects of them held in high derision. Now if these facts, in the examination of any creed, or style of preaching, are made to appear, it will be in vain to avow general orthodoxy of sentiment, or to claim to be considered as evangelical teachers; for it is pretty manifest, that if original sin, native depravity, and actual guilt, are not charged home upon individual hearers, whether baptised or not, the ends of awakening ministrations cannot possibly be secured; that if you speak crudely, or mystically, or any way obscurely of the necessity of having renovation or an effectual renewal of the heart, a cloud is spread over the very entrance of a truly religious course, and the gate at the opening of the heavenly way is either concealed or closed; and that if you speak of the influences of the Spirit, as of mere moral causes of common operation, carrying on the work of sanctification before the work of repentance on the part of the sinner, or the work of renovation by the Spirit is effectually done, you merely apply a sweet ointment, and a concealing patch, to a wound of awful depth, and mortal virulence.

For from the whole tenor of scripture it manifestly appears, that no object in life, not even life itself, is so important as the safety of the soul; and that its salvation can be secured only by that moral change and spiritual renovation provided for and effected by the grace of the life-giving gospel. If, then, we never live for the purposes for which existence is lent us, nor apply the remedy of our lost condition, by the death and mediation of Christ effectually provided, until we become partakers of a new, regenerate, sanctified nature, a death unto sin, and a new life unto righteousness, how dangerous, how destructive in their tendency must be the ministrations of that clergyman, whose great effort, in public and private, seems to be, to soothe the anxious fears of agitated sinners, to allay the mustering alarms of tender consciences, and to lull with syren assurances of peace—peace, when there is no peace, into the same unbroken slumber, every member of his deceived and ruined flock? Deadly enough is the apathy of the soul, and profound and fatal enough the sleep of sinners, after the most awakening measures have been taken to arouse them to a sense of danger. How treacherous, how fearfully ruinous, to immortal souls, must it then be, not only to inherit this apathy, and to breathe such a tainted and enchanted atmosphere as serves most fatally to deepen and prolong the sleep of sin, but also to be lulled into a more unsuspecting and profound security, by the very means chiefly ordained of God to chase away these delusive slumbers, and to awaken sinners to righteousness! If the conversation, example, and preaching of the appointed ministers of Christ, so far from constraining sinners to fly to him, act as a quietus on their unsuspecting and deceitful hearts, how universally must irreligion abound; and how rife and desolating must the moral pestilence become, when even the priests, the ministers of the Lord, are seized with it, and are numbered with the dying, instead of standing in their lot between the living and the dead!

Such, in the mere eye of reason, is the aspect of a creed generally orthodox, but so adulterated by erroneous exposition, and lowered to accommodate the worldly views of irreligious minds, as to fail in its practical application, of producing any considerable measure of the effect which was intended by heaven in the gift of the glorious gospel of the blessed God. But it is not as a system contradictory in itself, and opposed to scripture and the avowed doctrines of the reformed churches, that I object to it. With mere systems I have no controversy; such dreams may, in themselves, be as worthless as the paper which is blotted in their defence! Ideal schemes of faith are as empty trash, as any other mere speculations. It is the *effect* of such preaching and ministrations as are above described, which I deprecate and deplore. The matter of fact ministerial character, as exemplified by some clergymen, and the obvious avowed state of their parishes and people, are the evils of which I complain, and to whose alarming extent and fearful consequences, I would gladly, were it in my power, awaken the guardians and the friends of our church.

Is it not notorious matter of fact, then, that some otherwise exemplary men, laborious parish priests, and even over-sedate and rather sanctimonious ministers, in the midst of much commendable zeal and exertion, are never found labouring to awaken their people to a sense of the misery of man by reason of sin—are never detected in enforcing the obligations of the most strict and exalted piety, and never by any chance, caught in the act of exhorting, entreating, and persuading their people, in season and out of season, to escape from the coming wrath, and to work out their salvation with fear and trembling? Are there none who labour and study to keep their people quiet, lest whilst others are making religion the great business of their lives, some of their own dear flocks should be infected, and fall into the fatal error of being righteous over much? I ask the question of those who know facts, and can put their fingers on no very rare or obscure examples; and then I ask, whether such a state of things does not prove that orthodox christianity is no more practically beneficial under such ministrations, than the most erroneous creed; and that a validly commissioned clergy, of this character, is even more dangerous to souls than an unauthorised ministry, or no ministry at all?

If the effects of defective views of christianity, as the religion of the heart, are discernible in the very priest who ministers at the altar; how much more may we calculate upon detecting the poison in the professors who kneel around it! If the difference between them and others, is the bare profession which they have made—and the mere participation of the privileges to which it admits them, their influence and example can neither be more salutary, nor their spiritual condition more safe, than those of heartless moralists, who stand proudly aloof from all religious pretensions. And are there no parishes whose communicants differ only from other persons, in the naked circumstance of being communicants—who are neither less worldly, nor more religious than their neighbours? In such parishes do the people of God come out from the world and hold themselves separate? Do they abstain from idle, censurable, and dangerous amusements? Do they devote themselves wholly to good works, to prayers, and alms-deeds, and do they show in life and conversation, that they have been with Jesus, and have learnt of him? If not, if the transforming and glorious gospel of the Lord Jesus fails to make men better, more holy, more prayerful, more heavenly minded, more expressly and conspicuously religious, some how, or in some hands, it has lost its essential character and saving power!

To facts do I still further appeal in proof of the ruinous and fatal tendency of the ministrations above described, as evinced in the general religious state of those parishes, where no other has, for a long period, been enjoyed. In their external affairs, such parishes may possibly be, though most certainly they are not generally, flourishing and prosperous. But, alas, in spiritual respects, they are dead, twice dead, and plucked up by the roots! You witness no lively interest in devotional exercises, no eagerness of desire for the bread of life, no deadness to the world, no spirituality of mind—none of the more cheering evidences of a prosperous estate of piety—none of the fruits of the Spirit, which abound where true religion abounds, to the glory of God the Father. But prayer is neglected in families and in the closet, the ranks of professed believers are thinned, the altar of Christ is nearly deserted, the hearts of the pious are heavy and sad within them; and the wicked, the prayerless, and the scoffer, are unrebuked, unawakened, unconverted!

Oh, that the real friends of Christ would *talk* less of the moral desolation, misery and ruin, laid naked in these too correct delineations! Oh, that they would at length lay them to heart, and under the feeling of commisseration and alarm, thus powerfully excited, repair to a throne of grace in earnest, persevering, and most importunate prayer, that all the ministers at our altars may preach the pure gospel of Christ, and the people receive it in its love, and bring forth its fruits abundantly to the glory of his grace, who has called them to sanctification of the spirit thro' belief of the truth! A C—n.

Communications.

For the Western Recorder.

SOMETHING *MUST* & *CAN* BE DONE.

No. IV.

Before closing this third head, let us here ask whether the way which has already been pointed out, is not the very way in which the millennium will finally be ushered in? Every child taught God's word so effectually, before he is twelve years of age, that by the blessing of the Holy Spirit, nearly all of them shall be converted before they arrive at twenty. Nearly half of our race, it must be remembered, *die* before they arrive at the age of twenty. Sooner or later, then, we must begin in earnest with children, if they are to derive special advantages from the millennium. To think of beginning at the age of twenty to teach them, will be to follow vast numbers of them into their graves, "where there is no device, nor knowledge, nor wisdom." Begin at this late period, and you must search out the spirit, which is gone to the retributions of eternity, where its destiny is fixed for endless being. While I am writing, many children and youth are dying in heathenish darkness, and that too in the midst of our churches, with Christians all around them. When I think of the souls of these children, my feelings are ready to burst forth in a flood; but I cannot reach their case. The dying must go as they are; yet *why* were they not taught in a Sabbath school? Others too must die, generation after generation, without the knowledge of God, unless they are taught in the Sabbath school. When I think of the souls of children, the subject swells at once beyond the reach of human view, and is lost in infinity: The *soul*, its existence commensurate with eternity, and traversing its endless course in *heaven* or in *hell!* Now behold one half of our fellow beings around us, *closing* the only period they have to prepare for the endless state, before they are twenty years of age. Consider that the only means that can prepare them for another world, are the truths of the bible; and shall we not *begin* to teach till half of them are dead? Let us rather begin at the first breathings of intelligence in the infant mind, and not cease our efforts till truths are fastened there which may save the soul. Nor are we at liberty to put this business off a moment. *Many* are now dying, and many more will die, before we can get them within our arms, though we use the utmost expedition in our power. We too who are now called upon to engage in this work may be near our end; and what we do must be done quickly. Put it off, Christian, and what you might have done must be undone forever. But there is a special prediction, which has a bearing upon this topic. The time is to come, when "all shall know the Lord, from the least even unto the greatest." From the *least!* Shall not the least, then, as well as the greatest, be instructed? The greatest will once have been the least; and the universal teaching of children and youth, as well as adults, is the very thing implied in the predictions respecting the latter day glory. That day, for aught we know, may even now be about to dawn upon us.

4. "The number of souls which this system shall bring within its influence, and to whom it can be extended, is no less than every man, woman, and child, throughout the country:" Yes! *throughout the world!* This is the way which nature dictates. The older are to teach the younger, and teach them personally. This is the way that all the arts and sciences are taught, and continued from generation to generation. Every one who has become a Christian has learned the fundamental truths of revelation. These he can teach to any who are younger. This is the way all our knowledge is obtained; it is the simplest thing in nature. This is the grand principle of the plan we propose. Such is its simplicity, that every one can understand it; and it can be adopted in every place, and under all circumstances, where there are Christians. It is the system already adopted at our missionary stations, and the only one of which they have much prospect of success. Yet pursuing this system their success is certain; and by its extension the heathen world will yet be converted to God.

But *how*, you ask, is this system to affect men and women, who do not come under the instruction of the schools, either as learners or teachers? I will tell you. Their children are taught every Sabbath; and these will carry home to their parents and family all the instructions which they receive. When the minds of children are engaged on any subject, they must be very loquacious; and returning from the Sabbath school, they must repeat much of their lessons, and tell what was said by their teacher and superintendent. The parent thus has a teacher in his child, which touches him in the tenderest spot. He would disdain to be instructed by one of his fellow men—be ashamed even to converse on the subject of religion, lest he should betray his ignorance; but here, with his child between his knees, he is willing to listen to its prattle, and to ask all the questions he may please. He soon finds the child more wise than himself. The child is looking out its proof passages during the week, and often brings the bible to its parents to be directed by them. Thus is the sacred book often put into their hands, which otherwise would never be taken up; and the child, with that importunity which is so peculiar to children, will not be satisfied without the parent's assistance. Thus is the parent of a Sabbath school scholar continually pressed, week after week, to read the bible and attend to his soul. The child occasionally brings home a tract, and reads this to the family; and this comes in the parent's way many times during the week. These things fasten upon his mind, and trouble him in his business. He begins to examine the bible for himself; and by and by you see him in the church, where he had not been for years. The Spirit sends home conviction to his heart. He becomes a new man, a man of prayer, a disciple of Christ, a child of heaven.

This, indeed, is but a narration of facts. Many families have thus been influenced by the gospel, which could be approached in no other way; and though the same result should not always follow, these means would be the most likely to succeed of any which could be used. The establishment of a Sabbath school in a neighbourhood, has often been the cause of an extensive revival, which has brought in the aged and those in middle life. Let us then obtain *all* the children from every family; and what an influence will be thus exerted over their parents—parents who are now beyond the reach of our personal labours. The errands which will frequently bring the teacher or some Christian to their house, will afford many a favourable opportunity for doing them good. If they see us interested for their children, it is calculated at once to disarm them of their prejudices, and to open their hearts to receive conviction from our words.

5. "This system shall not be a substitute, nor stand in the way, nor in the least clash with other plans of christian benevolence; but shall be their support, their life, their existence." This every one must see and acknowledge at a single glance. Our bible, missionary, tract, and education societies will move on in their present course, while we are raising up a generation constantly to be their supporters and advocates. Will not those who have always been taught, and made to feel the value of the bible, be ready to do all in their power to send it to others? This will be the very system for distributing tracts, and carrying them to the persons for whom they are designed.

6. "It can be carried immediately into effect." If not, tell me the reason. Do you say, *people are so scattered*, that the children cannot be got together? Establish then a greater number of schools. Get as many as you can to the meeting-house or session-room. Then go to every district school-house, and get in all within the limits of each district. Are there families which live too far for their children to attend at their school-house—take the kitchen of some of their houses, and bring in all the families around. Though a people were so much scattered, that not more than three families could be brought together, this need be no obstacle in the way. Where thus small, they will need but one teacher, and these schools could be united under the same general system. The whole society should be considered but one school, tho' each teacher would thus meet his class separately. The time most suitable for such schools is in the afternoon, when the services of the church are over. *Do you say* you have no *teachers?* If there are not young people to be obtained for this purpose, the more advanced must come forward—the fathers and mothers in Israel; and on the same account it may be necessary, in some cases, to have large classes, as large as a district school. You will not know how many teachers you *can* have, till a muster is made and the work is set on foot. When they see the system going into effect, many will come forth and engage who are now unknown. A good teacher may be able to teach forty or fifty, to considerable advantage. But though some should not recite a word, the fact that they are in the school is of great consequence. They will hear the questions asked and answered; they will hear the remarks which are made; and a strong impression will be made upon their mind, though the teacher may not be able to devote a moment's time to them personally. Get every child into the school, then, though it might be merely to sit and hear.

But will you object again, and say that *many parents* are unwilling their children should attend? This will doubtless be the case at first; but not for a great length of time. It would soon be felt as a disgrace; and the most wicked of parents would be ashamed to compel their children to stay away, when all around were embraced in the school, and every thing was said in its favor. It would be but a few years, and such a father and mother could no longer be found. Why then cannot this thing be carried immediately into effect? Do you say that many children are *poor*, are *barefoot*, and in *rags?* You would not for this reason, pass by their *souls*, and let them *perish?* When your hands are full of good things, will you not help these poor children, who deserve as much from the hands of God as you do? These are the very objects on which to bestow your charity. Take one of your spare garments and throw it over them, and give them those shoes you are about to cast away. These are the very children that are most wanted in the Sabbath school. Perhaps their parents are intemperate. So much the more urgent is their case. These are the children, which, if not rescued, will make up the rabble of profanity in our streets, breaking the laws of God and man. Their bodies will be in the state-prison, and thence their souls be summoned before their God. Do you find such a family? Above all, leave them not. Better neglect all the parish beside. Be the means of rescuing *one such child*, and you will "save a soul from death, and cover a multitude of sins." The church is able, without feeling it in the least, to furnish every poor child with a decent suit of clothes for the Sabbath; and let them keep them in their own hands, if they please, during the week. They are bound to do this, in such distressing cases. What! shall we be so much engaged for the heathen abroad, sending hundreds of boxes of clothing ready made, and cannot help the poor children at our own door? Let us blush to find such an excuse upon our tongue. Why then, I ask, cannot this system be carried into immediate effect? I can think of no farther objections which appear even plausible. There are none. No! "Nothing is wanting, brethren, but that you should lift your hands, exert your power, and take hold with all your hearts; and you shall see in a little time the blessed influence of what you are doing."

V. D. M.

The thought suggested by the following communication is a happy one:—

For the Western Recorder.

A NEW PROJECT.

Mr. Hastings—the period will arrive, when "Holiness to the Lord, shall be written on the bells of the horses." The present aspect of the times seems to favour the idea that that period is not far distant.—A few years ago, I presume, there was not in the world a religious almanack, or a single religious weekly newspaper. Such publications were all of a worldly character, and many of them licentious and profane in their tendency. The public taste in this respect is vastly altered. Vehicles of religious intelligence are now moving in every direction through our country. A wonderful variety of methods have recently been employed to diffuse scripture truth more widely, and to present it more constantly and forcibly to every mind. One method, which to my knowledge has not yet been adopted, occurs to me as being worthy in this view of some consideration. Let the crockery which we use on our tables bear, amongst the devices with which they are ornamented, select and appropriate passages of scripture, which might lead us to suitable reflections while we are participating of the fruits of the divine bounty. Might not the words of life be thus sent into places into which they find no admittance by other means? Would they not furnish every mind with subjects of thought and with rules of action? If the public sentiment were expressed in favour of such a scheme, the ware thus ornamented and enriched would soon be produced in abundance. Please, sir, to try the motion, and see how it will be decided. H.

"A little girl," says one of our teachers, "upon her entrance into our school, was put into my class. I asked her if she ever prayed?" She said she did. "Who taught you to pray?" "My sister taught me."—"Who is your sister?" "She is a scholar in that class," pointing to where she sat. Upon further inquiry I learnt, that not only she, but also two more of her sisters, had been taught to pray by the same means.—This *Prayer-Teacher*, in the hands of God, was a little girl ten years old.—*Park School.*

Religious Intelligence.

PALESTINE MISSION.

The Missionary Herald for April has not yet been received; but the last Recorder & Telegraph furnishes copious extracts from it, under the head of Palestine Missions, which, in part, we shall present to our readers. The extracts relate to topics which were alluded to some time ago, as having been presented at the last monthly concert in Boston.

The editor of the Herald reminds its readers that the first regular protestant missionaries to Palestine were Messrs. Parsons and Fisk, sent out about six years ago by the *American churches;* and that not a single missionary has yet resided there *so long as three years*—a short period compared with what has been accomplished.

The *nominally* christian church of Western Asia, it will be borne in mind, is divided into a number of sects, none of which seem to retain any traces of primitive zeal and simplicity.

"The principal of these sects are the Greek, Armenian, Syrian Nestorian, and Roman Catholic. The Catholic is subdivided; and the more important subdivisions, with which the missionaries of the Board have come into actual contact, are the Maronite, and a Catholic branch of the ancient Greek church.

"The sects upon which the missionaries are exerting the strongest influence, are the *Maronites*, who are Catholics, and the *Armenians*, who have no connection with the Catholic church."

Asaad Shediak is a convert from the *Maronite* church, and Asaad Jacob a convert from the *ancient Greek* church. Yooseph Eestuffy is a hopeful convert from the *Greek catholic* church. Wortabet, formerly a priest, and Dionysius, (familiarly called Garaba or Caraba), formerly an archbishop, both from the Maronite church, are also among the converts. The archbishop left the convent in Jerusalem about three years ago in disgust; and, stripped of his property, was going to spend the residue of his days in Constantinople, his native city; when he fell in with Mr. Goodell, and became his teacher in the Armenian-Turkish language, and has resided with him ever since. He is about 50 years of age. Archbishop as he was, he used to swear roundly, till Mr. G. convinced him of his error. He would, however, attend church with the missionaries, and apparently be pleased with the solemnity and sincerity of the worship. After he had been awhile with Mr. G. he became so harrassed with invitations, intreaties, and commands to return to his convent, that to cut off all connection with it at once, he entered the married state. This bold step excited astonishment throughout all Syria.

"An Armenian council being held, soon after, at Bagdad, near the site of the ancient Babylon, at which were present priests and bishops from Jerusalem, and from Echmiazin, in the Greater Armenia, the residence of the chief patriarch of the Armenian church, as well as from other parts of the East, the case of Dionysius was brought forward and discussed. But after long inquiry, no way was found in which the revolted subject could be brought to punishment."

This step, it will be seen, has been followed by others, which are still more important.

Jacob Aga, another Armenian archbishop, is mentioned as one "whose understanding has been so far convinced, that he co-operates with the missionaries in their work of reformation, and gives some ground to hope, that ere long he may be with them in heart, as well as in action."

"The *Maronites* reside chiefly on Mount Lebanon, and in the adjacent cities, and, speaking the Arabic language, come more especially within the sphere of Mr. Bird's labours. Since the year 1182, they have been closely connected with the Catholic church, and the connection has ever been, and now is cherished, by the court of Rome, with the most jealous care.

"The *Armenians*, who come more especially into Mr. Goodell's sphere, have their origin in the ancient country of Armenia, and hence derive their name. The vast territory east and northeast of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine, they have four monasteries, one at Jerusalem, being the most splendid and opulent in the holy city. In Constantinople, there are supposed to be not less than 100,000 Armenians, among whom, as they are a body of enterprising merchants, there is immense wealth. The Armenians are the bankers of the East, and rule the mercantile republic, from Constantinople to Calcutta; and travelling much, for the purposes of trade, they have become the most intelligent of the oriental sects, and on that account are the most likely subjects for reform."

Most of their principal men live at Constantinople, and some of them like princes. They have little or no respect for their priests or bishops—frequently give them the appellation of dogs. Mr. Goodell says, "they would at once suppress most of the clergy, and sweep away at a stroke most of the convents and existing ecclesiastical institutions, were they not afraid that many of the bigoted and less informed Armenians in other places would, in consequence, become Papists."

The following letter from Mr. Goodell gives an account of the great MEETING OF ARMENIANS AT CONSTANTINOPLE, occasioned by the excitement produced by Mr. King's farewell letter to the people of Syria:—

MY DEAR SIR—Though it was only yesterday, that I sealed and forwarded a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems that Mr. King's farewell letter, which (with considerable additions by myself, having special reference to the Armenians) we had translated into Turkish, found its way to Constantinople, in Signor Wortabet's hand-writing, and produced an amazing excitement among the 100,000 Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also, of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the patriarch of Constantinople and the patriarch of Jerusalem.

Mr. King's letter, with the scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts stated in this letter true? And is the letter itself agreeable to the word of God?"

The bible, yes, the holy, blessed, long neglected bible, was produced and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy scriptures.

The monks, priests and bishops then said to the patriarchs—"Three of your principal men have, agreeably to this letter, and to the bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last, the principal Armenians said to their ecclesiastics—"This business does not belong to us; it belongs to you. We know very well that you are all bad men; that, with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not *our* business, it is *your's;* and we leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon:—

1. "That all the former deacons, and priests, and bishops, in the convent at Jerusalem, be required to leave the convent immediately; and that the patriarch put in their place a few persons, whom he may choose, provided they be persons once married, but now widowers.

2. "That, from this day, until *twenty-five years* have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. "That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and *that they never again be permitted to witness the pretended miracle of the holy fire.*"

To this last, the Greek patriarchs made many objections, and earnestly besought that it might not pass. "For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow.*

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

Importance of an Armenian Press.

Now for an Armenian press. I most ardently wish to pour fifty thousand tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the twenty-five years, we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a *peculiar people, zealous of good works?*

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, and perhaps Smyrna or Constantinople would be no better. But it can go into immediate operation at Malta, and I can send either my archbishop or my priest, (both of whom, I hope, have become truly regenerated, tho' the change is more marked in the latter), to correct the proof sheets, under the general direction of Mr. Temple or Mr. Smith.

The Firman.

As to the firman, one was obtained, for about fifteen hundred dollars, of the Reis Effendi, at the time of that council, for certain Armenians; but it seems it was intended for *two of their deacons*, who had become papists. The patriarch afterwards endeavored to take them, but they fled for protection to the French ambassador, who refused to give them up, and so the matter ended. He then commenced his journey to regulate the affairs of the convent at Jerusalem, and has arrived at Damascus, three days from this. Signor Wortabet has written him a very interesting and pious letter, which, it is hoped, will be the means of leading him still farther to a knowledge of the truth.

Excitement at Constantinople.

When the marriage of these men was first reported at Constantinople, it was supposed that they had altogether renounced christianity, and the general impression was, that, like Judas, they had betrayed their master. When it was afterwards reported that they still believed in the christian religion, and were attentively reading the Bible, it produced some astonishment. But when Mr. King's letter arrived, and it was ascertained what views they had adopted, and in what labours they were actually engaged, it was like an electric shock, making a sudden and powerful impression upon all.

The General State of the Country.

I find it exceedingly difficult at times, to prevent my brain from being disturbed, by the lively and quick alterations of hope and fear, arising from those grand movements, which mark the features of the present age in this oldest and darkest part of the globe; those mighty changes, which, amidst terrible obstacles, and terrible judgments, seem fast coming on; and from the utter impossibility of moulding things according to our wishes, without much help from the churches, and from the Most High. Nothing, apparently, will save multitudes of the half enlightened, from falling from the grossest superstitions into the rankest infidelity, but the most extensive and powerful missionary efforts, accompanied by an extraordinary degree of divine influence.

But in such a country and in such a time as this, we cannot do all that benevolence would prompt us to do. The elements of government here, so strangely unconnected and discordant, and so terrible from the beginning hitherto, are at present also strangely convulsed; and the whole seems more like the ravings of despair, or the struggles of the dying, than like the well directed and gigantic efforts of the living. We have fears, but our hopes preponderate.

It was only four days ago, that we received official notice to provide for our personal safety; as the report of the sudden departure of the British ambassador from Constantinople, gave reason to suspect that a rupture had already taken place between England and the Porte. Mr. Abbot, who is now upon the mountain, has since written to us, that in anticipation of events, he had provided a secure retreat for us all, where we can contemplate without danger, the raging of the storms below, should they arise.

Let not these threatening dangers discourage the committee. In case even of an open war, let missionaries come forth as God's host. They can take from Malta, or Smyrna, French or other passports, as the case may require; and we have much confidence, that all these political commotions will bring into contact with us new & important points of observation and labor, and will introduce us to untried and unthought of fields of usefulness. What benevolent eye would be bathed in tears, unless it were in tears of holy rejoicing, to see the beast and the false prophet taken, and all these ancient fabrics of superstition and of political despotism, which seem to have sprung up from the bottomless pit, crumble to atoms, and be found no more at all?

There is something pleasant in the tho't, that you and we may be permitted to live, and look, at the expiration of the *twenty-five years*, upon those bright scenes of Armenia, and of the countries around her, which seem even now to be unfolding. But that the life of all of us should be thus prolonged, is hardly to be expected. May we *so* live as to be always able like Paul to feel, that to depart and to be with Christ is far better.

I hope soon to send you a history of the Armenians who are with me, written by themselves; also translations of some of their recent letters to their patriarch, and to their kindred.

Confirmation of the above Intelligence.

Oct. 5. Most of the above information respecting the Armenians, has been since confirmed; but what relates to the *firman*, said to be ordained for those connected with me, is still involved in uncertainty. There is much reason to fear that one was obtained, but reason to hope it will be without effect.

In the midst of fears and hopes, of lowering and brightening prospects, I close this communication, and recommend this mission to your social prayers. W. GOODELL.

Concluding Reflections.

The reader has now seen some of the causes, which have been put in operation in western Asia, and also some of their results, and his mind by this must be prepared for a most animating conclusion. *If such causes are sufficient to produce such results in that part of the world, then must there be there a strong tendency to reformation; just as there was in central Europe, when Martin Luther made his appearance.* Such is probably the fact. And though we are not permitted to hope without solicitude, nor to rejoice without trembling; yet may we both hope and rejoice. The current of public sentiment is manifestly too deep and strong to be diverted from its course. Fire, or sword, or poison, may destroy the converts who have already become the proofs and pledges of missionary success; but belonging, as they do, to all the denominations in Syria, & representing all, the news of their martyrdom would every where become matter of conversation and inquiry, and their blood would be like good seed sown in a prolific soil. Or should war compel the missionaries and their little company to fly, for a season, from that land, the island of Malta would kindly receive them as it did the shipwrecked Apostle to the Gentiles. And there, by the side of the presses already in operation, they might erect one for Armenia, and the pious priest and archbishop might assist in diffusing the light of life among their intelligent countrymen, who from Constantinople to Bagdad, are even now beginning to cry out for reform. There too, the young Asaad Jacob, casting his eyes round the ample circumference of the Greek church, might learn to employ his shrewd good sense in a glorious cause; and the other Asaad, of noble spirit, could be escape from his Maronite persecutors, might give scope to his powerful genius, and become the Augustin of the oriental churches.

What, indeed, is to be the precise nature of the conflict in those countries, and how long it is to last, we of course, know not.—We see, however, a great mingled people beginning to be in motion, and the worst passions of the human heart preparing for a fierce conflict under the worst of governments. But we behold, also, the Spirit of God, commencing a benign and mighty agency; and amid the blackness and thunderings of the impending storm, we discern the bow of promise, the emblem of a presiding Providence.

Tracts among the Chinese, say the missionaries at Malacca, are circulating in considerable numbers. Chinese miners, and others who come a considerble distance from the interior of China, make frequent applications, "begging to be supplied with copies of tracts," published by the missionaries. Several of the Chinese have the walls of their cottages adorned with broad sheet-tracts. In some instances, upwards of 40 have been pasted up on the walls of one small room.

Zante.—Mr. Croggan, who spent several years as a Wesleyan missionary in France, left Malta on the 18th of November, for Zante, to establish a mission there.

Mr. Wolff, the intrepid Jewish missionary, is lately married in England to a lady of high rank. We are glad to find this circumstance is not likely to induce him to sit down in inglorious ease. The London Missionary Register says, his lady is devoted to the cause of his nation, and that he has it in his heart to return to Jerusalem. During his travels thro' Persia, he was so successful as to establish schools at Bussorah and Bushire, where above 70 children now receive instruction in the English, Arabic and Persian languages. Societies for education have also been formed in those places and probably in Ispahan; and there is a prospect of introducing scriptural education into *Persia*. Roman Catholic, Armenian and British clergymen unite their prayers and efforts in the cause; and the Prince Royal of Persia has granted premises at Tebriz for the use of the society.

Scottish Missionary Society.—It is well known that this society has been obliged to relinquish their mission near the Caspian sea. Messrs. Glenn and Mitchell have made arrangements to bring to a close the mission at Astrachan.

African Colonization.—Congress have appropriated $20,000, to defray the expenses of 180 liberated slaves now in Georgia, and $36,710 for future exigences, in supporting those who are recaptured from slave ships, and carried back to the coasts of Africa.

Ordination of Missionaries in England.—Frederick Gottlieb Kayser, in the German Lutheran church, Savoy, Strand, to labour amongst the heathen in Caffreland, South-Africa. Jan. 14.

Mr. Alexander Simpson, formerly of Gosport, was solemnly ordained as a missionary to the South-Sea Islands. Jan. 18.

Revivals.

New Bedford, Mass.—The Religious Intelligencer mentions on the authority of a correspondent, that a powerful work of grace is going on in this town, pervading all denominations.

Lee, Mass.—The work in Lee, is represented in the Religious Intelligencer, as having been truly wonderful. At a morning prayer-meeting lately held in that place, "the first person who attempted to speak, uttered only three or four words and stopped. The second and the third were affected in the same manner. The fourth made a short prayer; and nineteen went from that prayer-meeting rejoicing in Jesus their Saviour."

North Killingworth and Bridgeport, Conn.—These towns now stand on the list of places favoured with revivals.

Montreal, L. C.—A correspondent of the Recorder & Telegraph mentions in regard to Montreal, that "God is there, as in many parts of the United States, pouring out his Spirit in a manner that calls for the praise and thanksgiving of all his people. The work began in a SABBATH SCHOOL.

Chenango Point.—A letter from Montrose, Pa. to a gentleman in this city, dated April 8th, says, "At Chenango-Point, seventeen miles north of this, a powerful revival has just commenced. A person who came from that place, represents it to be quite as powerful as at Ithaca. At Union, two miles below the point, the good work still continues."—*N. Y. Obs.*

In Gorham, N. Y. the Lord has poured out his spirit upon the baptist congregation. Thirty-five persons have made a profession of religion.

We learn that the 3d presbyterian church in Wilmington, is now enjoying a special season of "refreshing from the presence of the Lord."

There is a revival in the baptist church in Norfolk, Va. Twenty-six persons have united with the church.

The work of grace, which has existed some time at Portsmouth, N. H., is becoming powerful and extensive. It also continues in other towns in that vicinity.

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 17, 1827.

"*Can two walk together, except they be agreed.*"—We have just received a sermon founded on this text, by the Rev. C. G. Finney. It was preached at Troy on the 4th ult. "soon after the meeting of the Presbytery," and published by request of a number of the influential members of that body, who thought that it would "essentially tend to advance the interests of the Redeemer's kingdom." The sermon, it seems, was an extemporaneous one; but the author was afterwards induced to sketch down the principal thoughts, and submit them to the disposal of those who had made the request. We have read the sermon carefully, and can assure our readers that it is one of no ordinary character.

The text, which serves the speaker as a mere motto, is found in Amos iii. 3. It is considered as a strong negative, thrown into the form of an interrogation, and equivalent to a positive assertion that *two cannot walk together, except they be agreed.* The agreement spoken of, it is supposed, must have reference to something farther than the understanding; because persons who *agree in theory* often "*differ vastly in feeling and practice.*" Saints and sinners often embrace *theoretically* the same creed; but their feelings and practices in relation to this creed are quite at variance. The inhabitants of heaven and hell, there is reason to believe, embrace *intellectually* the same truths; but the two parties are far enough removed from having any community of feeling.

The agreement or disagreement in these cases then relates to the *actings of the affections of the heart*, and not chiefly to the *decision* of the *understanding.* This thought forms the basis of the sermon. The author dwells upon and illustrates it, by a variety of topics, which have relation to the sentient principle. He shows that two, who have *strong opposite* affections in relation to *any* subject, cannot be *agreed* respecting it; and not less conclusively, that two whose feelings are *widely* different only *in degree*, can have scarcely less fellowship for each other while this disparity continues to exist: And the same principle equally applies to affections which are only of an *occasional* nature.

"If the thing or truth do not fall in with our affections, it cannot please us; if it be *aside* from our present state of feeling, and our affections refuse to follow, we shall either view it with indifference, our affections being otherwise engaged; or, if it press hard upon us, we shall turn from and resist it. If it be not only *aside* from the subject that now engages our affections, but opposed to it, we shall and *must* (our affections remaining the same) resist and oppose it. We not only feel uninterested, or displeased or disgusted, when a subject different from that which at present engages our affections is introduced and crowded upon us; but if any thing, even upon the *same subject*, that is far above or below our tone of feeling is presented, and if our affections remain the same and refuse to be enlisted and brought to that point, we *must* feel uninterested & perhaps aggrieved and offended. If the subject be exhibited in a light that is below our present tone of feeling, we cannot be interested, until it *comes up to our feelings.* If this does not take place, we *necessarily* remain uninterested; and if the subject, in this cooling, and to us degraded point of view, is held up before our mind, and our affections struggle to maintain their height, we feel *displeased*, because our affections are not fed, but opposed. If the subject be presented in a manner that strikes far above our tone of feeling, and our affections grovel and *refuse to rise*, it does not fall in with and feed our affections. Therefore, we cannot be interested; it is enthusiasm to us; we are displeased with the warmth in which our affections refuse to participate, and the farther it is above our temperature, the more we are disgusted."

These are some of the principal positions maintained in the sermon. The preacher tells us, "they are truths to which the experience of every man will testify, as they hold good upon every subject, and under all circumstances, and are founded upon principles incorporated with the very nature of man." The better to illustrate these positions, and present them in a familiar point of view, he adverts to several topics of common interest, one of which is as follows:—

"Present to the ardent politician his favourite subject, in his favourite light; and when it has engaged his affections, touch it with the fire of eloquence—cause it to burn and blaze before his mind, and you delight him greatly. But change your style and tone; let down your fire and feeling; turn the subject over; present it in a drier light; he at once loses nearly all his interest, and becomes uneasy at the descent. Now *change* the subject; introduce death and solemn judgment; he is shocked and stunned: Press him with it; he is disgusted and offended."

"Now, this loss of interest in his favourite subject, is the necessary consequence of taking away from before the mind that burning view of it, that poured fire through his affections. This disgust that he feels at the changes of the subject, is the *necessary* consequence of his presenting something that was, at the time, directly opposed to the state of his feelings."

But again:—

"A refined musician is listening, almost in rapture, to the skilful execution of a fine piece of harmony. Throw in [lawless] discords upon him; he is in pain in a moment. Increase and prolong the dissonance; and he leaves the room in disgust. You are fond of music; but you are at present melancholy; you are in great affliction; you are inclined to weep. The plaintive tones of an Æolian harp light softly upon your ear, and melt around your heart: Your tears flow fast. But now the din of trumpets, drums, and cymbals, and the piercing fife, in mirthful quickstep, breaks upon your ear, and drowns the soft breathings of the harp: You feel distressed; you turn away and stop your ears. The harp touched and melted your weeping affections; it fell in with your *feelings;* therefore you was gratified. The martial music *opposed* your state of feeling; you was too melancholy to have your affections elevated and enlightened by it; it therefore *necessarily distressed* you."

From the preceding extracts, it will readily be seen by our intelligent readers, that the object of the preacher was not to make discover-

ies in the science of metaphysics, nor to enumerate all the phenomena which relate to the sentient principle, nor yet to state with philosophical accuracy and minute discrimination, even the principal topics which the sermon embraces. His object was, in presenting these topics, to familiarise them to the apprehension of his audience, and show their most obvious bearing upon the various measures and states of feeling, and agreements and disagreements of sentiment, which are noticeable in revivals of religion.

This, it appears to us, he has done with singular facility. The sermon is peculiarly adapted to the present state of the churches. The wordling and the cold professor, the lukewarm, the slumbering, the wakeful and the warm-hearted Christian, whether in the midst of a gentle or a powerful revival, or situated at a distance from every uncommon excitement, may each find a key to the secrecies of his own heart, and a gentle, though seasonable word of admonition. The sermon is in plain didactic, without pretensions to studied eloquence.

The conclusion of the article from the Vermont Episcopal Register, which occupies our first columns to-day, will be found still more interesting than the preceding portion of it, which was presented to our readers last week. The Episcopal Register possesses a high evangelical character; and we are greatly rejoiced to find it so. We are contending not for names nor fine-spun theories, but for all-important fundamental realities. Our desire is, that the great doctrines of the cross may be received in deed and in truth, as they were once delivered to the saints, unadulterated by forms, traditions or ceremonies. Let Jesus be exalted as an entire and perfect Saviour, to the "staining of all the pride of human glory," and we are content. Names, in this connection, are of no importance.

Yet, as to the "melancholy cross-examination," which is set forth by the writer of the article in question, who does not recognise in its details, all that we ever have laid to the charge of the High Church?

"*The Work began in a Sabbath School.*"—Under the head of revivals, we have repeatedly had the pleasure of recording such a fact as this; and to-day that pleasure is again repeated. What a glorious motive is here presented for the more vigorous, persevering and extensive prosecution of the Sunday school cause! As yet, the christian public are comparatively trifling with the subject. Our correspondent V. D. M. is awake to its importance; and his remarks to day, as heretofore, should receive a careful perusal.

It is in contemplation to build two new orthodox congregationalist churches in Boston the present season.

For the Western Recorder.

MR. EDITOR—I am not surprised that "more than one of your constant readers," should wish to know how a *confidential* letter from Dr. Beecher to the Rev. Mr. Nettleton, should find its way into the hands of the *enemies of revivals;* and how a *sincere friend* of revivals could ever have *written such* a *letter.* Whether the Doctor is excusable for writing such a letter, and whether any blame is to be attached to any one for its publication, are questions which I have no disposition to discuss.

It is doubtless extensively known to the public, that a revival of religion has prevailed in Troy, for more than a year past; and as is not uncommon at such seasons, that there has been considerable opposition to the work.

The following facts may be relied on, and may serve to throw some light on this mysterious business:—

The Presbytery of Troy held its regular meeting in that city on the 27th of February last. On the Wednesday or Thursday following, an anonymous paper was found on the table, addressed to the Presbytery, containing a number of allegations implicating the character of the Rev. Nathan S. S. Beman, pastor of the presbyterian church in that place. This paper stated that "common fame" was the accuser. It was referred to a committee, who made a report to the Presbytery.

On Friday evening, the 2d of March, before this report was disposed of by the Presbytery, the printed extract of Dr. Beecher's letter, which has since been circulated among the enemies of revivals, was secretly distributed among the members of Presbytery. A member of Presbytery rose, holding in his hand this printed extract, and proposed reading it. This led to some inquiry respecting its origin. The Moderator of Presbytery then rose and stated, that he had this extract in manuscript when he came to Presbytery. Since he came to the city, he had lent it to a gentleman at his own request; but that he had no idea that such a use would be made of it; and when he learned that it was published, he went with another member of Presbytery to secure the copies.

The person to whom this extract was lent, was understood to be a leader among the opposers of Mr. Beman. Whether he, or others to whom he lent the letter, procured its publication, was not stated, and is unknown to your correspondent. SPECTATOR.

P. S.—I am credibly informed that the Presbytery of Troy, at the request of Mr. Beman, investigated the charges of his accuser, *Common Fame*, and acquitted him; and in addition passed the following resolution:—

"*Resolved*, That Presbytery highly approve of the ministerial fidelity of the Rev. N. S. S. Beman, in the midst of great opposition, during this glorious work of God in his congregation."

Home Missions.—The following document from the Secretary of the Geneva Agency, shows that there is no diminution of interest or effort among the friends of the cause in that portion of the country:—

GENEVA, *April* 7, 1827.

MR. EDITOR—Permit me to acknowledge the following list of donations to the American Home Missionary Society, received at this agency, in addition to those previously acknowledged in your paper:—

Canandaigua.—Thanksgiving collection, $41: Individual donations, 66 50; of which $100 to constitute their pastor, Rev. A. D. Eddy, a director for life,	$107 50
East-Bloomfield.—Coll. 25 86: Auxil. Association, 36 85: J. Porter, 5,	67 71
Victor.—Aux. Association, 13: Donations, 2 50,	15 50
West-Bloomfield.—Female Aux. Association, 28 31: Thanksgiving collection, 5 56,	33 87
Lima.—Youth's Association, 10: Half of Monthly Concert, 20 35: Public collections, 30 36,	60 71
Avon.—Presbyterian church, to constitute their pastor, Rev. J. B. Whittlesey, a life member,	30 00
Livonia.—Sabbath coll. 18 20: Auxil. Association, 40,	58 20
Geneseo.—By hand of H. Dwight, 4 50: Coll. 8 57: Female Charity Society, 12: Month. con. 11,	36 07
Richmond.—Collection,	12 62
Perry.—Month. concert,	2 52
Warsaw.—Collection,	11 11
LeRoy.—Individ'l donations, 17: Aux. Association, 20; of which 30, to constitute their pastor, Rev. Joseph Myers, a life member,	37 00
Stafford.—Aux. Association,	25 00
Batavia.—Individual donations,	21 54
Buffalo.—Month. con. 6: Thanksgiving collection, 15: Mrs. P. Curtiss, 2: Mrs. Cyrene Kibbe, 3: Do. by the hand of Miss M. Cotton, 13,	39 00
Middlesex.—Coll. 12: Do. by A. Whitman, 1 25,	13 25
Fayette.—Aux. Association,	28 02
Prattsburgh.—Error in acknowledging donation of "Gentlemen's Benevolent Society," ($1, instead of 15),	14 00
Hopewell & Gorham.—Aux. Associa.	10 00
Lyons.—Aux. Association, 24: Female Aux. do. 20.	44 00
Benton.—Auxil. Association, 20 84: Coll. 2,	22 84
Port-Bay.—Aux. Association, 11 19: Female, do. 8 43,	19 62
Wolcott.—Aux. Association,	25 00
Hector.—Aux. Association,	14 00
Lansing.—Aux. Association,	15 00
Total,	$764 08

Permit me, through your paper, to tender the grateful acknowledgments of the A. H. M. Society to its auxiliaries, within the bounds of this agency, and to assure them that the continuance of that systematic and efficient course which they have commenced, (the receipts being as yet in advance of the appropriations within their bounds), will at no long distant period, carry out the glad tidings of the gospel to the great mass of the destitute within the region assigned us, and place under gospel cultivation those yet many waste heritages of Zion, which are more immediately the object of our sympathies, our efforts, and our prayers.

Your's, as always,
MILES P. SQUIER,
Cor. Sec. of the Geneva Agency for the A. H. M. Society.

Political.

Aid to the Greeks.—A meeting was held in this village on the 31st ult. when the following gentlemen were appointed to adopt such measures as they might deem expedient for the aid of the Greeks, viz: John H. Lothrop, Ezekiel Bacon, Joseph Kirkland, E. S. Cozier, Montgomery Hunt, John C. Devereux, Ephraim Hart, Richard R. Lansing, Samuel D. Dakin, Amos Gay, James Hooker, Newel Smith, Augustine G. Dauby, Elijah F. Willey, Tho's Hastings, Tho's Colling, Marcus Hitchcock, Tho's Christian, F. D. Grosvenor, J. McElwaine, William B. Gray, Tho's Walker, Tho's H. Hubbard, H. W. Osburn, Joseph Roby, Jr.

The above committee met on the 3d inst. and appointed an executive committee of four persons in each of the wards of the village, to solicit subscriptions and donations from the citizens: And the following circular address to the inhabitants of the county of Oneida, was presented by a committee appointed for that purpose:—

CIRCULAR.

To the liberal and humane Citizens of the County of Oneida.

In behalf, and at the request of our fellow citizens of the village of Utica, we fulfil a high & interesting duty, in respectfully but earnestly soliciting your co-operation in a cause of no common character. It is the cause of freedom and of humanity: It is the cause of Greece.

We feel that it is unnecessary to rehearse to you in detail, fellow citizens, the former elevated history, the subsequent deplorable servitude, and the present unheard of sufferings, of this once renowned, but now most oppressed and calamitous nation.

Once distinguished in arts and in arms, by every virtue and every talent which could adorn a free and civilized people; now struggling in apparently a last convulsive effort to throw off the unnatural yoke of a cruel and relentless task-master, between whom and themselves, there never has, and never can exist any bond of social connexion, founded upon a community of faith, of interest or of feeling. Greece presents a spectacle to the world, such, beyond doubt, as the world has rarely, if ever witnessed. It is for a period longer than the war of our own independence, that this apparently unequal contest has raged with a fury, of which the annals of the world afford few if any parallels. On the part of the afflicted and oppressed Greeks, it has now obviously become a war of absolute desperation, since submission itself, in its most unqualified form, would only ensure to the unhappy subjects of it, that death which they prefer meeting in the defence of all that can be dear to man, "on the high places of the field." But even that desperation is to these high-minded men, the guarantee, as we trust, of an ultimate and glorious success to the cause of the nation who is thus defended by their arms. Unequal as may be the odds in numbers and in means, between them and their barbarous foes, it is now understood to be the fixed and declared purpose of the former, never again to yield their country, their familes and themselves, to the ferocious Turks, so long as a man survives to lift a sword in their defence.

They ask neither men nor implements of war to be sent to their aid. But the long devastations of a war, which, in this respect, has hardly a parallel, has made of their country a waste, incapable of furnishing the necessary sustenance to their deserted and famishing families. The knowledge of this deplorable fact, appears at last to have struck a string which has vibrated to the heart of the civilized nations of christendom, and awakened in our own favored land, a wide spread sentiment of the deepest humanity. From every quarter of it, collections of money, of food and of clothing, have been for some time making, and are now on their way for the supply of this destitute people. Peculiar and adverse circumstances have heretofore prevented the citizens of this village from making that early effort, to which their feelings have invited them, in this great and urgent work of humanity. But they feel that they should now be unfaithful to themselves, and unworthy of the manifold blessings which have been vouchsafed to them, in common with their fellow citizens of this respectable county, should they delay any further in coming forward themselves, and soliciting their fellow citizens in other towns, to unite with them in the same sacred and common cause. And they accordingly respectfully ask, that you would, according to your means and ability, forward as soon as may be, to Mr. NICHOLAS DEVEREUX, of Utica, such donations, either in money, provisions, clothing, or materials for clothing, as you may feel prompted to bestow. An account of all donations will be kept, and from whom received, and will be faithfully forwarded without delay, to one of the respectable committees who are appointed in Albany and New-York, to receive and forward donations in the cause of the Greeks.

In behalf of the General Committee,
EZRA S. COZIER, *Ch'n.*

NEW-YORK LEGISLATURE.

Saturday, April 7.—In the Senate, Mr. Bogardus gave notice that he should hereafter ask leave to bring in a bill effectually to prevent the sale of lottery tickets in lotteries not authorised by the state, and to prevent private lotteries.

The Senate, in committee of the whole, passed the bill to provide for a standard proof of domestic distilled spirits, and to regulate the inspection of the same. Also, the bill from the Assembly, to divide the town of Whitestown.

In the Assembly, Mr. Barstow, from the select committee on the bill from the Senate, to restore to Myron Holley certain lands conveyed by him to the state, made a report rather favourable to the claim of Mr. H.; but declined giving any definite opinion as to the propriety of passing the bill, wishing to hear a discussion of its merits, before they committed themselves as to the final vote they might give on the subject. The bill was committed to a committee of the whole.

Mr. Johnson, from a select committee, to whom was referred the memorial of proprietors of land in and near Rome, submitting the advantages of that place as a seat for the state government, should it be removed from Albany, made a long report, concluding with a resolution that it is inexpedient to adopt any measures for a removal of the seat of government. The resolution was agreed to.

The report of the committee of the whole, rejecting the first section of the bill providing for the construction of a single *section* of the state road from Lake-Erie to the Hudson, was taken into consideration, and accepted by the house; ayes 57, noes 48. So the bill is rejected.

The rest of the day was spent on the bill from the Senate, to amend the $50 act.

Monday, April 9.—In the Senate, the resolution from the Assembly, to adjourn on the 10th of April, was amended, by substituting the 17th for the 10th. [The House concurred.]

Mr. Waterman, pursuant to notice, brought in a bill in addition to the act for the revision of the laws of this state. [This bill extends the time of revising to the close of the next legislature; and provides that the laws shall be printed from time to time, as prepared by the revisors during the recess.]

Mr. Spencer called up the lottery bill, which had been returned by the Governor, with objections against its becoming a law, which objections were again read.

The President then put the question—Shall this bill pass, notwithstanding said objections?

Mr. Spencer dissented from the opinions laid down by the Governor, and proceeded at length to show that the bill did not violate any contract made by the state, nor interfere with any of the vested rights of the managers.

Mr. Viele replied, and in an able argument sustained the objections of the Governor, and spoke to the merits of the bill, contending that the faith of the state had been pledged by specific grants, which the bill under consideration, should it become a law, would violate.

The question was then taken upon the bill, and it was lost, there being but 13 ayes, and 10 noes; the constitution requiring that a bill so returned shall be passed by a majority of two-thirds of the members present.

Mr. Bogardus, pursuant to notice, then asked and obtained leave to bring in a bill effectually to restrain the sale of lottery tickets in lotteries not authorised by this state; which was read once, and laid on the table.

The bill to divide the town of Whitestown, was read the 3d time and passed.

The rest of the day was spent in committee of the whole, on the Chenango canal bill. Mr. Waterman spoke in favour of it until the hour of adjournment.

In the Assembly, the committee of the whole went through the bill from the Senate, to amend the $50 act, and it was ordered to a 3d reading.

The House, in committee of the whole, again took up the bill from the Senate, relative to the canals. The section authorising the canal board, at their discretion, to make extra allowances on contracts, and the section to prevent cock-fighting, billiard and card playing on board canal boats, were stricken out. The committee rose and reported the bill. Their report was agreed to by the house; and the bill was read the third time and passed.

The bill from the Senate, authorising extra sessions of the court of errors, passed the committee of the whole, with an amendment, directing that such sessions shall be held in Albany.

Tuesday, April 10.—In the Senate, the lottery bill introduced by Mr. Bogardus had its 2d reading, and, together with one offered by Mr. Spencer on the same subject, was referred to a select committee.

The committee of the whole again took up the Chenango canal bill. The question was whether the original bill should be stricken out, and the substitute, providing for a new survey of the route, should be adopted. After some debate, the question was taken on striking out, and it was carried, 12 to 11. The question was then taken on adopting the substitute, and it was also lost. The committee rose and reported that they had *stricken out the whole bill*, and the report was laid on the table.

In the Assembly, the bill to provide a permanent fund to increase the annual appropriation to the school fund, was passed in committee of the whole.

In the afternoon session, the House went into committee of the whole, on the resolutions relative to William Morgan. The first requests the Governor to offer a reward of $5000 for the discovery of Morgan, if alive; and a like sum for the discovery of his murderers, if dead. The second appoints a committee of the Legislature, to visit the western counties and investigate the affair.

The resolutions were supported by Mr. Granger, and opposed by the Speaker, and Messrs. Cowles, Bucklin, Eldredge, and Mosely.—They were opposed on the ground that offering so large a pecuniary reward would increase the excitement, and invite to perjury; and innocence itself, if only suspected, would become the victim of that perjury, borne out and justified by the very flame which the reward had increased, if not produced.

Mr. Hay was in favour of the 2d resolution; not because he believed either that Morgan had been murdered, or that the ordinary criminal tribunals were insufficient; but because the result of the investigation would contradict the falsehood which had been originated and inculcated by persons calling themselves the Lewiston convention.

The question was then taken, and both of the resolutions were rejected.

Wednesday, April 11.—In the Senate, Mr. Spencer, from the select committee to which was referred the two newly introduced lottery bills, reported a bill which was unanimously agreed to by the Senate. [It exempts the managers from paying for licenses; prohibits the sale of foreign tickets, and all private lotteries dependent upon the drawn numbers of any lottery; fixes the price of licenses to dealers in New-York, at $250, and at a correspondent rate throughout the state.]

The Senate refused to concur in the amendment of the Assembly, to the bill relative to extra sessions of the court of errors, requiring such sessions to be held in Albany.

The resolution from the Assembly, for an extra session of the Legislature, to pass upon the revised laws, was agreed to by the Senate, 15 to 9.

The Senate refused to concur in the amendment of the Assembly, to the bill relative to the canals, reducing the salary of the commissioners from $1500 to $1000; ayes 7, noes 17. A motion to reduce the number of canal commissioners to *two*, was also lost; ayes 9, noes 15.

In the Assembly, the House took up the report of the committee of the whole on the Morgan resolutions; and concurred in the rejection of the 1st resolution, 77 to 26; and in the rejection of the 2d, 74 to 23. So the Legislature have determined not to interfere in this affair.

Thursday, April 12.—In the Senate, the bill to prevent the sale of tickets in lotteries not authorised by this state, was read the 3d time and passed.

The report of the committee of the whole on the Chenango canal bill was taken up, and agreed to by the Senate, 14 to 10. So the bill is lost.

The bill to prevent kidnapping was passed in committee of the whole. [The punishment for kiknapping a white person, is to be imprisonment in the state prison from three to fourteen years.]

The bill to provide for the selection of grand jurors, also passed the committee of the whole. [It provides that the board of supervisors of the several counties shall annually make a list of four times as many jurors as may be wanted during the year, from which the jury shall be drawn.]

In the Assembly, the House receded from its amendment to the canal bill, reducing the salary of the commissioners to $1000, with which amendment the Senate had refused to concur.

The bill from the Senate, to divide the town of Paris, (new town called Kirkland), was read the 3d time and passed.

The committee of the whole passed the bill concerning the inspection of pot and pearl ashes and beef and pork. Also, the bill to reduce the rate of damages on foreign bills of exchange. [It reduces them from 20 to 10 per cent.]

The committee of the whole then took up the bill from the Senate, concerning the territorial limits of this state and New-Jersey. One of the sections of the bill appoints Nathaniel Pitcher, Heman J. Redfield, Samuel A. Talcott, John T. Irving and Harmanus Bleecker, commissioners to settle the limits.

It was contended that there was a constitutional objection to the appointment of Mr. Pitcher, he being *ex-officio* President of the Senate, and therefore a member of the Legislature. During the debate on this question, there was some sparring among the members. Mr. Speaker Root made some remarks, in which he alluded to the "far-famed assembly of 1825," which he denominated the "assembly of penknives." Mr. Stevens, in reply, said he was a member of that "far-famed assembly of penknives." That same assembly had bought a gentleman out of office for one thousand dollars, and considered they had made a good bargain by the operation.

The bill passed the committee, and their report was laid on the table.

In the afternoon session, the House *receded* from its amendment to the bill authorising extra sessions of the court of errors, confining such sessions to the city of Albany; ayes 64, noes 31.

Friday, April 13.—In the Senate, the question on concurring in the amendments of the Assembly to the bill to amend the 50 dollar act, was postponed to the 2d Tuesday in December next, which is tantamount to a rejection of the bill.

In the Assembly, the report of the committee of the whole, on the bill from the Senate, concerning the territorial limits of this state and New-Jersey, was agreed to. The pay of the commissioners was fixed at $3 per day.

The committee of the whole passed the bill from the Senate, relative to the claim of J. J. Astor and others, to lands in the counties of Dutchess and Putnam, and their report was agreed to by the house.

FOREIGN.

The arrivals at New-York, during the last week, from Liverpool, have brought London papers to the 25th February; but the intelligence they contain is of little importance.

Lord Liverpool was slowly recovering from his illness; but it was considered doubtful whether he would ever be able to resume the duties of his office. Mr. Canning had recovered his health, and was already spoken of as his lordship's successor.

The debate on the corn laws had been postponed to the 1st of March.

China.—A letter from Rev. Dr. Morrison, missionary to the Chinese, to the Secretary of the American Tract Society, dated Canton, Dec. 6, 1826, says—"China is greatly agitated at present, by a revolt of the Mahomedans in Little-Bucharia, on the south of the Alah mountains, in the ancient "Scythia extra Imaus." His imperial majesty is intent on sending an army thither, to reduce them to obedience."

Cuba.—The importance of the commerce of this island to the United States, may be learned from the number of vessels which enter the port of Havana in a single year. During the twelve months, ending on the 31st Dec. 1826, there were entered in all, of merchant vessels, 1029. Of this number there were—

Spanish merchantmen,	95	Total, 1029
English,	91	
French,	47	
Other nations,	76	
American, (U. S.)	720	

DOMESTIC.

Another vessel is to be dispatched for Greece, by the Philadelphia committee, about the 10th of May. The counties of Chester, Montgomery, Northumberland, Bucks, Northampton; and the towns of Pittsburgh, Yorktown, Washington, Butler and Lebanon, have distinguished themselves by their promptness and liberality. The fund is now stated at $17,593.

"*Richer Soil*" *than Rochester!*—A lot of land in this village, on Genesee-st. a few rods above the canal, 18 feet in front and rear, and 56 feet deep, was sold the other day for $3000; being at the rate of $166 66 a foot! If we recollect aright, the highest price for which any land has been sold in Rochester, of which we have received any official information, was at the rate of $151 a foot.—*Utica Sent.*

A letter published in the Northern Spectator, states, that the improvements observable in the towns along Lake-Champlain, have been very great within five years. In some of them the population has more than doubled; and the shores along Ticonderoga, Crown-Point, Moriah and Westport, which were almost uninhabited, are now "covered with stores, dwellings, furnaces, forges, wharves, lumber, iron ore, &c. &c." At least sixty lumber mills, it is believed, will be in operation this year, in Moriah and Crown-Point, which will cut a million pieces of lumber.

Mr. Ab'm Newkirk, Mr. John Greenman, and Mr. Fish, were lately drowned in attempting to cross the Schoharie creek in a skiff, at the ferry at Fort-Hunter. When the boat upset, Mr. Greenman and Mr. Fish immediately sunk in the flood, in the presence of Mr. Greenman's wife and children, and a great number of spectators, and were not seen to rise. Mr. Newkirk arose, swam about 50 rods, and went over the dam just below the ferry. He was followed by his wife on the bank, until he arrived on a shoal, for which he had evidently directed his course. On it he raised himself about half out of water, beckoned to his wife, was swept off, sunk and seen no more.

The child of one of our most respectable citizens has at this moment a pin evidently forcing its way thro' its breast, which it had swallowed. The pin is clearly to be distinguished, so near is it to the cuticle. We have before heard of similar occurrences, but confess found them a severe tax upon our credulity. Seeing, however, is believing, and we feel lost in reflection on the wonderful power which protects the little innocent, guides the pin through all the intricacies of its organization, and avoids each vital part.—*Pottsville Journal.*

WESTERN DOMESTIC MISSIONARY SOCIETY.

The annual meeting of the Western Domestic Missionary Society, will be held in the first presbyterian church of Utica on the first Thursday of May next, at 7 o'clock, P. M. The officers and members of the Society, the Clergy, and all who feel an interest in promoting the cause of Domestic Missions, are respectfully requested to attend said meeting.

J. F. SCHERMERHORN,
Cor. Sec. of the W. D. M. Soc.

HAMILTON COLLEGE.

A stated meeting of the *Trustees of Hamilton College* will be holden at the College-Hall, on Tuesday the 8th day of May next, at 10 o'clock, A. M. The interests of the College require a *punctual* attendance of the Board,

April 16, 1827.

MARRIED,

In Whitestown, on the 26th ult. by the Rev. Mr. Carpenter, Mr. *Robert W. Harris*, of Vernon, to Miss *Abigail Pike*, of Whitestown.

In Vernon, on the 11th inst. by Elder Harrison, Mr. *Sylvanus Nigh*, to Miss *Catharine Hamilton*, both of Vernon.

DIED,

In Manlius, on the 9th instant, Mrs. *Harriet Phillips*, wife of Mr. Elihu Phillips, and daughter of S. Tousley, Esq. aged 18. She died in the hope of a blessed immortality beyond the grave.

HAZEN'S
Patent Window Blinds.

B. S. LYMAN, at No. 34, Genesee-street, has just received a large quantity of the above INSIDE BLINDS, to sell for the Patentee, at reduced prices. Those who may wish to furnish themselves with a neat, cheap and durable article for their windows, will please call and examine them, and they will be satisfied of their superiority over any article of the kind.

Utica, April 17, 1827. 16tf6

Select English School.

THE Subscriber will open a SCHOOL in the room adjoining Mr. *Charles Bartlett's* school-room, on the first of May next. Those who wish for information concerning his ability to instruct, or his terms of tuition, are referred to Mr. CHARLES BARTLETT.

NEWTON BARTLETT.

N. B.—Number of scholars not to exceed 25.

Utica, April 27, 1827. 16

NEW GOODS.
NO. 106.
Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

NEW GOODS.
No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The Poet's Corner.—Many of the fugitive pieces and fragments which occupy the poet's corner, in religious newspapers, are selected without sufficient care. They relate to the great themes of religion, perhaps—but how? Why some one, it may be, has been pleased with a sweet love ditty, and has found out that by the alteration of a few words, it can be transformed, with all its associations, into a song of Zion. This device is a very common one; and it is often countenanced where we should least expect to see it. One of the specimens of this character, published in a late English magazine, contains such lines as the following, in imitation of the song, "*O then remember me*:"—

"Or when light is flying,
And thy breast is sighing
O'er hope's flow'rets dying,
That had bloom'd for thee;
When the sigh is winging,
And the tear is springing,
Oh! then remember me!
When thy knee is bending,
And thy prayer ascending,
Oh! then remember me!
When to thee are given
Joys that seem of heaven,
Oh! then remember me!
While that sacred feeling,
Thro' thy bosom stealing,
Opens heav'n—revealing
Things no eye may see.
* * * *
"While a joy is glowing,
While a tear is flowing,
I *must* remember thee.
Joy will be the sweeter,
Woe will be the fleeter,
While I remember thee.
Life is quickly burning,
Dust to dust returning,
In the house of mourning,
Hidden soon will be;
But when death's cold billow
Washes o'er my pillow,
Still I'll remember thee."

Now it is a good thing to remember our friends; but the poet, or rather poetaster, proceeds into the very secrets of closet devotion, where the heart should be wrestling in prayer for mercies high as heaven; and afterwards follows the Christian even through the agonies of dissolution, with such lines as these; and all along we perceive in the imagery, in the structure of the lines, and in the cast of thought, an old love-song, and scarcely any thing else.

But again. Some one has admired a piece of poetry; and without any genuine personal acquaintance with the muses, undertakes to imitate what he admires. An instance of this kind is furnished by J. Marsden, addressed to Montgomery, and founded on his beautiful lines, on "What is Prayer?"

"Place the Christian where you will,
Scripture doth aver it,
Heaven's eye is fixed still
On the praying spirit.
* * * *
Rocks of granite, gates of brass,
Alps to heaven soaring,
Bow to let the wishes pass,
Of a soul imploring.
From the belly of a fish,
From the sea's recesses,
From the lion's den, the wish
Up to heaven presses.
* * * *
North or south, pine or palm,
Vale or mountain hoary,
Breathe a prayer, repeat a psalm,
'Tis the porch of glory.
Frigid, mild, or burning zone,
Distance is not in it;
Pray'r from earth to mercy's throne
Passes in a minute!

What stuff is this! Absolute burlesque! Yet it passes current with many of our brother editors. Is it not time for them to take better care of the poet's corner?

A correspondent wonders how we came to notice King's Intercession among the list of oratorios. We mentioned it, and quoted it, because it has been republished in this country, and not on account of its intrinsic merits. We have never been much pleased with it; but since it is more generally in the possession of our musical readers than any other, (from its being found in the first volume of the Handel & Haydn Collection of Miscellaneous Extracts), we thought it might serve the purpose of illustration. In all our essays, we must bear in mind what music is in the possession of our readers.

Oratorios.—Our remarks on Oratorios have been designedly superficial, because there is among our present subscribers, as we suppose, very little practical or theoretical knowledge respecting this kind of composition.

Church Music.—The next general topic in our course of occasional essays, is Church Music. Here we are unwilling to be superficial, and shall therefore take some time for preparing materials, before we proceed any further with the essays.

Slurs in Vocal Music.—The manner of singing slurred notes in the generality of choirs, is very different from what it ought to be. Too much distinction is made between the notes. In some instances it amounts to real *marks of distinction.* The word glory, when thus sung, for instance, becomes glo-o-o-o-ory; or if the last syllable is slurred, glory-y-y-y-y, &c. Teachers should correct this fault. "Slurs should be sung as smoothly and connectedly as possible, with a single breath," and one unvaried position of the throat. This requires much practice; and young pupils, therefore, should not have such tunes selected for them as abound in slurs, unless they are of the very simplest kind.

When the slur is used as a mere ligature or bond, connecting any number of notes which have the same pitch, one only of the notes need be spoken; and in general they require but one swell of the voice.

A Concert.—We perceive by the Connecticut Observer, that a concert of sacred music was to take place in Hartford, Connecticut, on the evening of the dedication of the new south meeting-house, on the 11th inst.

Miscellaneous.

LAST HOURS OF LUTHER.

In January, 1546, Luther went to Eisleben, although the weather was severe and his health very weak; his many and increasing infirmities had for some time given sufficient warning that his departure was at hand. The object of his journey, was to conciliate some disputes between the Counts of Mansfield and their people. While at Eisleben he preached several times, and laboured earnestly to accomplish the business which brought him there. On the 17th of February, his friends perceiving him to be unwell, persuaded him to remain quiet in his study, which he did, frequently walking up and down, conversing with his friends, evidently expecting that his end approached. From time to time he stopped, and looked out at the window, addressing fervent prayers to God, as was customary with him.

He supped with his friends, and during their meal, he quoted and made observations on many interesting passages of scripture. After supper he felt a pain in his chest, to which he was subject, but refused to call for medical aid, and about nine o'clock he laid down on a couch and fell asleep. He awoke at ten, and desired those about him to retire to rest. When led into his chamber, he said, "I go to rest with God;" and repeated the words of the Psalm, "Into thy hands I commend my spirit," &c. and stretching out his hand to bid all good night, he added, "Pray for the cause of God."—He then went to bed; but about one o'clock, he awoke Jonas and another, who slept in his room, and desired a fire might be made in his study, adding, "Oh, God! how ill I am! I suffer dreadful oppression in my chest! I shall certainly die at Eisleben." He then went into his study without help, again repeating "Into thy hands I commend my spirit!" His friends now assembled around him; medicine was given, and he appeared somewhat relieved, and a perspiration appeared. This gave encouragement to some present; but Luther said, "It is a cold sweat, the forerunner of death. I shall yield up my spirit." He then began to pray, nearly in the following words: "O, eternal and merciful God; my heavenly Father! Father of our Lord Jesus Christ, God of all consolation! I thank thee that thou hast revealed to me thy son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O, heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly, that I shall dwell with thee for ever, and that none can pluck me out of thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!" Also, those words, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life;" and that verse of the 62th psalm, "Our God is the God of whom cometh salvation: God is the Lord by whom we escape death." He then became silent, and his powers began to fail him; and when several addressed him, and said, "Rev. father, you die in the confession of Christ and his doctrine, which you have preached," he answered, "Yes;" and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, "with his hands clasped together, and without a finger or a feature being disturbed, he gently breathed his last."

Such is the account which Justus Jonas wrote within an hour of Luther's death; it was confirmed by others who were also present.

Thus died in peace, a man against whom the Popes and popish monarchs had raged in vain. He lived and died unharmed; not only "in the presence of all his brethren," but in despite of all his enemies. So wonderful is the providence of God, so inexhaustable is his store of means for accomplishing all his pleasure, and so secure under all circumstances is the man over whom the shield of his protection is extended.—*Scott's continuation of Milnor's History of the Church.*

As the religious anniversaries are soon to take place in New-York and other parts of the country, perhaps it may not be amiss to offer a hint or two as to the proper character of speeches, by the insertion of the following article:—

From the Charleston Observer.

AN ALLEGORY.

The Prince of Darkness having convened his council for the purpose of deliberating upon measures to defeat the plans of benevolence, for which this age is distinguished, his peers, not unmindful of their leader's interest, suggested a variety of means for the accomplishment of his object. For awhile the council was divided in sentiment. One was for open hostility, in which he was ably supported by the most warlike of the chiefs. Another was for an indirect attack—"Impeach their motives," he says. "Make it appear to the world that selfishness rests at the bottom of all these benevolent exertions. Call the Bible Society a political engine; the Missionary Society a spy upon foreign lands, for the purpose of future conquests; the Tract Society a bait to gull the poor, that they may the more easily extort from them their hard earnings; and the whole a connected system for the aggrandizement of the few to the proportionable depression of the many, and our object will be effected." This sentiment was received with unbounded applause; and even his majesty himself "grinned horribly a ghastly smile," as he feasted in prospect upon the ruin that would ensue. One, and he more subtle than the rest, sat silent and demure throughout the whole debate. At length he rose, and said—"My peers, it is idle to attempt, by such open or indirect attacks as you have mentioned, to break down this mighty bulwark. A deeper artifice I have devised, which, if you will but hear it, must commend itself to your approving judgment." All was silent as the house of death, and double darkness overspread the infernal senate as he proceeded:—"At their annual meetings let us present ourselves, and with flattering lips, proclaim aloud the wonders they have wrought; paint them with all the arts of rhetoric, & spread abroad the fame of their achievements.—Thus you will feed their pride, and paralyse the nerve of their exertion. And as my brother spirit, in olden time, persuaded Ahab to go up to Ramoth-Gilead and fall there, so let us be a complimenting spirit in the mouths of all their leaders; and the very life and soul of these deep laid plans for our defeat will flee for ever." He said, and murmuring approbation filled the darkened court, as when a surcharged hive sends forth a portion of its busy tenants to search a new abode. P. S.

DESCRIPTION OF CANTON.

Canton is a vast city, containing about 500,000 inhabitants, including those who live upon the water in boats. It stretches about five miles up the side of the river, and nearly three miles in the opposite direction. The houses are, in general, small, and the streets crowded and very narrow, but well paved and clean. The appearance of business is astonishing. Within this vast place all is bustle, but the best order every where prevails. Many of the shops are handsome, and the hongs (or warehouses) of the hong merchants are prodigious establishments. The city of Canton is enclosed by a strong wall, and the gates so well guarded, that though we gained access thro' several of them, we were obliged immediately to retire again. So far as we could see into the city, within the walls, it appears that the streets and houses are much inferior to those of the suburbs. The factories belonging to the East-India company and various other merchants, are buildings of great magnitude, though they are all confined within a space not more than a quarter of a mile square, on the bank of the river.—Here, as well as at Macao, the company have a small neat chapel, where the Rev. Mr. Harding officiates.

How lamentable it is to see this immense city wholly given up to idolatry, and the most gross and ruinous superstitions! Temples, of all sizes, every where present themselves, devoted to their several idols. But very few persons are ever seen performing their devotions in these temples, which are more frequently employed as gambling-houses, tailors' shops, and various other purposes. On the island of Haynan, and on the side of the river immediately opposite to Canton, is one of the most ancient and extensive temples in all China. It covers a vast plot of ground, and supports nearly 100 priests. In one compartment we saw twelve sacred hogs of great size, and fed and kept with the greatest care.—Some of them, it is said, are 70 or 80 years old. It was in this temple that Lord Amherst was allowed to take up his residence. In one of the temples within the general enclosure, his chaplain was allowed to officiate, and the Chinese even removed the vast idols out of it during that time. Here also the sacrament of the Lord's supper was administered. In the house of every Chinese, and in every shop, there is generally a compartment, or recess, fitted up facing the entrance-door, and furnished with all the apparatus necessary for their idolatrous worship, with candles and incense burning; and in the evenings, are seen at the door of almost every house, sticks with incense burning in compliment to their gods. Some of the Chinese appear to be conscientious and diligent in the discharge of what they consider their religious duties, and are not unfrequently seen with their doors and windows open, exposed to the gaze of every one who may be passing by, performing their evening devotions, many times prostrating themselves before their idols, burning *sacred paper*, and letting off crackers, with which they imagine their gods to be highly pleased. How lamentable! All this vast population perishing for lack of knowledge. O, let British Christians be fervent in pleading with God the cause of this vast empire, that a door may be opened, and that the truth may enter in!

Obstacles to direct Measures for the introduction of Christianity into China.

Such is the lamented state of China, that we conceive the only way in which it can be assailed is through the medium of *out posts.* A missionary, as such, cannot exist with safety any where in that vast country, but where the East-India company have factories, i. e. in Canton and Macao only. Till Divine Providence operates some mighty change in the political views and circumstances of China, nothing can be done in it to introduce christianity by direct missionary exertions. A Jesuit at Peking was lately decapitated because he had attempted to make converts to Roman Catholicism; and another was banished to Macao, because he was supposed to have some correspondence with him by letter only. Both those men had lived many years at Peking, under the auspices of the government. In Java, however, at Malacca, Singapore, Pinang, &c. the Chinese are quite accessible to the christian missionary, and no other difficulties present themselves than those of depraved human nature and of their idolatrous system.—*London Miss. Deputies.*

THE SABBATH BREAKER SILENCED.

I now beg permission to relate the simple argument of a pious poor old man with a Sabbath-breaker. I had it from the poor old man a few weeks since, in the course of conversation with him, which very much interested me; he is a member of our church at Mattishall. In reasoning with the Sabbath-breaker, he said, "Suppose now I had been at work hard all the week, and earned seven shillings, and suppose I met a man and gave him six shillings freely out of the seven; what should you say to that? "Why, I should say you were very kind, and that the man ought to be thankful."—Well, but suppose he was to knock me down and rob me of the other shilling; what then?" "Why then he'd deserve hanging." "Well now this is your case; thou art the man. God has freely given you six days to work in and earn your bread, and the seventh he has kept for himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what then do you deserve?" The man was silenced.—*Journal of a Missionary.*

A HINT TO MOTHERS.

All young animals naturally delight to be in the open air, in perpetual motion; but we signify our disapprobation of this intention of nature, by confining our infants mostly in houses, and swathing them when born, as tightly as possible. This natural instinct appears very strong, when we see a child released from its confinement, in the short interval betwixt pulling off its day clothes, and swathing it again before it is put to sleep. The evident tokens of delight which the little creature shows in recovering the free use of its limbs, and the strong reluctance it discovers to be again remitted to its bondage, one should think would strike conviction of the cruelty and absurdity of this practice into the most stupid of mankind.—*Dr. Gregory.*

Men think it their business and benefit to seek themselves; when indeed it is the denying of themselves.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

33 Genesee Street.

Utica, June 23. 79tf

A New and Sovereign CURE for the

SALT RHEUM.

(WARRANTED.)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Surveyor-General's Office, State of New-York, Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the south-west part of New-Stockbridge. Also, lot No 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street across said Broad street to Genesee street, required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3, 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific.* The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink.* It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz. The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBURN, *Collector.*

Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.